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WEEKLY REVIEW.

—At the request of Government Mr. Justice Westropp has written a Minute concerning the working of Act XXVIII (for Insolvent Debtors) and other legal gentlemen have united with him in testifying that the Act has wholly failed in its object. There is but one opinion regarding the Act; so far from facilitating the liquidation of estates, it has helped unscrupulous debtors to keep the remains of their fortunes among themselves. But as the Act expires in September next, it is not thought necessary to anticipate its extinction. This is a remarkable conclusion. Government ought to have been even more prompt in rescinding it than they were in passing it, as soon as it was made evident that the operation was mischievous. If the end of legislation is the promotion of the interests of the people, the argument that a bad Bill may be kept in force 24 months because it has already run 19 months, is surely a bad one.

—The *Friend of India* says:

"As we stated on the first reading of the Bill, the Governor General has used the exemption clause of the License-tax Act in favour of junior chaplains, who receive Rs. 500 a month exclusive of fees, and the ministers of the Additional Clergy Society who are paid about Rs. 300 a month. *A fortiori*, it is clear, all missionaries must be exempted, and the secretaries of their Societies should apply at once. A missionary receives only subsistence allowance, yet in most cases, though charitable Societies were exempted, they paid the Income tax for their agents in India. Missionaries receive monthly salaries varying from Rs. 340, as in the Free Church Mission, to Rs. 200 a month with house rent and small allowances for children. Some like the Germans, live as Carey, Marshman and Ward did on from Rs. 30 to Rs. 50 a month. No one will object to such exemptions, but what shall we say of a general Act under which the exceptions are so many as to form the rule?"

Is it so that missionaries in Bombay who receive a salary, have no longer a right to preach the Gospel, until they obtain a license from our worthy Commissioner, Mr. Dosabhoy Framjee?

—We are surprised to find that the *Friend of India* still clings to the belief that Dr. Livingstone may be alive. Such a hope is entirely precluded, we think, by the evidence furnished.

—A new Bank of Bombay with a capital of one crore, is proposed (20,000 shares of Rs. 500 each) and the proposition meets with favor.

In connection with the Missions of the London Missionary Society, there are, in all the world, 244 churches and 29,219 communicants. Of these communicants 12,580 are in the South Seas; 4967 in the West Indies; 4,886 in Africa; 3,000 in Madagascar; 1,032 in China; and 2,551 in India. There are 185 Missionaries connected with the Society.

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SATURDAY, MAY 4, 1867.

GALLIO AS AN EDITOR.

The following characteristic passage is from the *Saturday Review*:

"Newspapers are continually set down as Gallios, or Sadducees, or both, simply because they feel it best upon the whole to abstain from controversial discussion. Their answer to such abuse is a simple and a conclusive one. They do not profess to deal with these topics any more than Gallio the Roman lawyer did. They are secular, not religious, critics, just as he was a secular, and not a religious, judge. The line they draw is precisely his line. When it comes to be a matter of wrong or of wicked lewdness they interfere, but not till then. It is their duty in the interest of the public to expose ignorance, charlatanism, or immorality, but from subjects of theology, pure and simple, they keep aloof. Nobody in his senses can maintain that such a view is wicked. It is simply common sense. And Gallio haters may perhaps feel the cogency of the argument when they reflect on the nature of the other alternative that must be accepted if abstention from theological controversy is to be condemned. The alternative is that every newspaper in England shall be a religious partisan free to adopt its own theories about religion, and to enter on a religious propaganda for the sake of persuading the public of their truth. Probably a *regime* of literary Gallios would be far more acceptable, even to theologians."

Is it true that newspapers are continually abused because they abstain from controversial discussions? If abused, we think it must rather be because they do not abstain from theological discussions. Let any one look through a file of the *Saturday Review*, or *Pall Mall Gazette*, he would find a very fair proportion of the articles devoted to theological discussions. It is true that the theology that they delight in, is not the theology of the Bible: it is on the contrary intended to controvert this, and to destroy the confidence of people in what are known as evangelical doctrines. What are known as broad church views have certainly not been denied the privilege of leadership in these and other *secular* papers. First and last, how much has appeared in the principal *secular* journals in defence of the views of Colenso and the Essayists, of Robertson and Maurice, of Renan and Strauss; how much against the doctrine of Inspiration, against the miracles of the Bible, against the belief in future punishment. 'From subjects of theology pure and simple they do *not* keep aloof.' It is very convenient to be able to plead this principle when they are asked to give expression to evangelical sentiments; but the gentlemen of the secular press are certainly not bound by them when an opportunity occurs of inculcating what they consider a broader and better Christianity. On the whole, we suppose the religious public would feel it a gain, if these papers would keep aloof from theological controversies.

At the same time we cannot but regard it as an anomaly that newspapers should undertake to exclude religion from their columns. If there is truth in Christianity, then that truth affects every thing, and determines the way in which we are to view and speak of daily events. If the principles of Christ are binding on his followers, then his followers may not ignore them when they come to edit a paper. In the discussion of moral, social or political questions, we may not leave out of sight the testimony afforded by divine wisdom. It is treason at once to God and man, to set aside the standard given us in the Scriptures. Besides recording the news of the day, every newspaper teems with judgments of men and things; these judgments are just or false, according as they coincide with those which the Bible exhibits. Hence we do not think the editor of a secular newspaper should be a Gallio, caring not for any questions of divine law, for any thing in theology.

THE TRUTH FOR OUR DAYS.

Copies of eight tracts, entitled "Truths for Our Days" have been sent to us, and to many others in this Presidency we believe. In the first of these, entitled *Redemption*, we find nothing objectionable; in the second *Regeneration*, we find an inkling of Sacrimentarianism and Baptismal Regeneration; in the third we read "The heavenly food needed to sustain the heavenly life is *The Lord's Supper*, wherein the Body and Blood of Christ are spiritually received by the regenerate faithful." The fourth part is about the Church and tells us, "Christian men may call themselves members of the Greek, Roman, Anglican or any other Communion; but God regards them all as members of the One Church." Further, "The Church came forth an organized Body in the very instant of her birth, and was not a promiscuous collection of members, without arrangement and subordination." It strikes us that there was very little of organization in the Pentecostal church. The one bond was love. Afterwards, the want of arrangement became manifest and deacons were thought of. And all through the Acts of the Apostles, we find that organization followed upon a sense of need.

The next tract is also on the Church; and now we begin to see what sect of Christians the writer belongs to. He says:

"Have not the ministries of Apostles and Prophets failed these many centuries? Apparently they have, through our unfaithfulness. Nevertheless, they have been preserved in Christ; and, because He is coming again, and very speedily, therefore is He, anew, in our days, sending forth His Apostles, and speaking by His Prophets; and they, with Evangelists and Pastors, His Fourfold Ministry, are labouring "for the perfecting of the Saints, for the work of the ministry, and for the edifying of the Body of Christ." He is restoring to the Church her judges as at the first, and her counsellors as at the beginning. The Master is putting His house in order (His own original order) ere He Himself arrives."

It is an Irvingite then who is so writing to us. He evidently reads the Bible very differently from some in these days who are telling us that there is no authority in the New Testament for any special ministry.

The next tract treats of The Apostleship. Only Apostles can succeed Apostles. "But Apostles have been long lost to the Church. Shall they be restored? Yes, for they are absolutely needful to the preparation of Christ's people to meet him. Is it a strange thing that now that Christ is coming in glory, God should send forth Apostles, Christ's special messengers and the leading ministry under the New Dispensation to prepare the way before him?" We are not furnished with the names of these modern Apostles. When they present themselves, most Christians will content themselves with saying, 'Gentlemen, we shall be most happy to recognize your Apostolic authority, but kindly let us first see in you the signs of an Apostle in much patience, in signs and wonders and mighty deeds.'

Tract No. 7 is entitled The Sealing. Here is an extract:

"God's way has ever been to provide a refuge for His faithful people, before the day of vengeance. He did so by means the of ark, in the First Dispensation. He did so before the destruction of Jerusalem, by setting up the Christian Church, the anti-type of the ark. He is doing so now, by rebuilding the Church, which had fallen into ruins, and by restoring the Ministries, Sacraments, and Heavenly Gifts with which He had originally endowed it. For the Church, as God would have it, is the true "place of refuge and covert" from the last Tribulation.

"To escape all these things that shall come to pass, and to stand before the Son of Man," is held out to us by the Lord, as that for which we should "watch and pray always." He refers to the great and terrible judgements and troubles which shall fall upon the earth during the reign of Antichrist; when this Dispensation shall be in the last throes of its existence, and when Babylon (the apostate portion of the whole Church, and not the Papacy only) shall be reaping that which she has sowed. Through these unutterable woes must pass all Christian men who shall be then living—all except a certain definite number, who, before the Tribulation commences, shall find a place of safety and honour in the Pavilion of God. (Compare Ps. xxxi. 19, 20, with Isaiah iv. and Rev. xiv. 1."

The great error here is in the words, 'The Church as God would have it, is the true place of refuge.' The Church, as God would have it, is simply the body of true believers existing in all lands; and if a man is a believer it is obvious that he has already found a refuge in Christ, in whom all the promises are yea and amen. The Church, like the Scriptures, testifies of Christ, and extends his invitations to men, invitations to come to Christ. Only they who have fled to Christ for refuge, have any place in the Church. The ark is the type, not of the Church, but of Christ.

Many others, besides this writer, are looking for 'great and terrible judgements and troubles shortly to fall upon the earth during the reign of Antichrist; unutterable woes through which all Christian men must pass.' It is very fitting that the Christian should be prepared for whatever may betide, and it is not a safe thing for him to be calculating on sunshine and prosperity in the future. But neither is it a safe thing for him to be disregardful of the power which the adversary is now putting forth, and of the temptations to which the Christian is exposed in our day. It is as an angel of light that the adversary has always been most formidable to the Church, and the apostasy against which we are so solemnly warned in the New Testament is characterized as the deceivableness of unrighteousness. The system that is most dangerous is one that goes far to deceive even the very elect. As a roaring lion the adversary can hardly do more than he has done; by the exhibition of power and cruelty he has never succeeded in effectually hindering the growth of the Church. The pictures drawn of Antichrist by some of our modern prophetical pens, are not fitted to make the Church tremble in the least; for the history of the Church in many ages has shown that there is One with her mightier than all her persecutors. The great power of Antichrist is in the simulation of Christ; imitating him in conspicuous yet not essential things. Men must regard him as the vicar of Christ, and there must of course be a great display of Christian truth, very subtly blended with neutralizing falsehood. It is among the most advanced Christians that Antichrist in his highest development, will win his conquests; it is where the power of God has been most exhibited, that he considers it most glorious to triumph. The doctrines then that address themselves to these, are to be most carefully searched and sifted, for it is in this form that the culminating efforts of the Prince of this world, are to be put forth. And the truth for our days is that which will most effectually shield us from these insidious attempts of a disguised Antichrist: the truth for our days is that which is contained in the words of Him who is rightly named the Wisdom of God, and who is the same, yesterday, to-day and forever.

THE THIRTY NINTH CONGRESS.

The last Session of the 39th Congress of the United States of America, has terminated, and we are free to say that we have found no occasion to relinquish the opinions which we expressed some months ago, regarding the policy pursued by this Congress towards the South. Our sympathies were entirely with the North in the effort to put down rebellion; but when once the South had submitted, it was of very great importance, in our opinion, that every thing should be done that could justly be done, to inspire the Southerners with confidence and show them that as they had erred by doubting the military capacity of the Northerners so also had they erred in imputing to them a bitter and rancorous feeling. Very much should have been sacrificed to give them proof of genuine friendliness. The time for force and for an ostentatious exhibition of physical superiority had gone by; the time for magnanimity and kindness had come. The Constitution of the United States is a constitution for freemen who recognize each other's inalienable freedom; there is no place, under it, for class domination and class subjection. Accordingly, when, during the progress of the war, we heard it remarked by foreigners that the bitterness engendered and intensified by the strife would continue to keep the two sections in a state of hostility, even if the North were successful in the field, the answer was, The Southerners enter anew upon their rights as citizens the moment they lay down the arms of rebellion; they will not be treated as men who have forfeited theirs rights for there is no place for such a class under the Constitution; war is waged against them because they were not content to remain on terms of simple equality with the other citizens of the republic; the moment they lay aside their pretensions and are content to enjoy the same rights that others do, the quarrel of the country against them will terminate. Our principle (said the North) is that the ballot box is the safeguard of the country, and we rely, and insist that all should rely, on this. The South abandoned its confidence in this and flew to arms; we have taken arms to bring them back to this. Consistency demanded that the vanquished South should have been treated not as a vanquished country but as a returned prodigal; the North should have hastened, so to speak, to divide its victory with the South; it was a sufficient triumph that the Southern States should have been content to recognize the Union and their own indestructible interest in it.

The slaves had been emancipated. Some provision like that of the Freedman's Bureau, was needed to look after the interests of the negroes, until the States had been organized in harmony with this new condition of things. But surely every facility should have been afforded those States for the bringing about of an organization that was to affect their entire future. It was madness to suppose that they would long be content to abide in an organization forced upon them *ab extra*. Americans are not the people that can be thus manipulated.

Two years have gone by and the Southern States are still unrepresented in that Congress to bring them back to which the war was waged. Congress has persisted in treating them, and speaking of them, as rebels.* One of the last Bills passed by the 39th Congress, is the Military Government's Bill, a Bill to provide more efficient Government for the insurrectionary States. This Bill was vetoed by the President and returned to the House of Representatives with a Message in which he most ably points out its unconstitutional character. It is a lengthy document; we content ourselves with a single extract:

"Invasion, insurrection, rebellion and domestic violence were anticipated when the Government was framed and the means of repelling and suppressing them were wisely provided for in the Constitution, but it was not thought necessary to declare that the States in which they might occur should be expelled from the Union. Rebellions, which were invariably suppressed, occurred prior to that out of which these questions grow; but the States continued to exist and the Union remained unbroken. In Massachusetts, in Pennsylvania, in Rhode Island and in New-York, at different periods in our history, violent and armed opposition to the United States was carried on, but the relations of those States with the Federal Government were not supposed to be interrupted or changed thereby, after the rebellious portions of their population were defeated and put down. It is true that in these earlier cases there was no formal expression of a determination to withdraw from the Union, but it is also true that in the Southern States the ordinances of secession were treated by all the friends of the Union as mere nullities and are now acknowledged to be so by the States themselves. If we admit that they had any force or validity, or that they did in fact take the States in which they were passed out of the Union, we sweep from under our feet all the grounds upon which we stand in justifying the use of Federal force to maintain the integrity of the Government. This is a bill passed by Congress in time of peace. There is not in any of the States brought under its operation either war or insurrection. The laws of the State and of the Federal Government are in undisturbed and harmonious operation. The Courts, State and Fede-

* Since writing the above, we have seen an article from the *New York Tribune* on the 39th Congress, throughout which the Southern States are spoken of as Rebel States. Of course it justifies all the legislation that treats them as Rebel States. The action of this Congress might best be described by the word 'vindictive.' Even in what it has done for the coloured race, it has been largely influenced by this feeling. The strong sectional feeling which it has persistently displayed, reminds one of the spirit manifested in former years by the South, in Congress, before the attempt to secede had been made. 'The wrath of man worketh not the righteousness of God' nor the happiness of the people; and all legislation that is based upon it must sooner or later be undone.

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ral, are open and in the full exercise of their proper authority. Over every State comprised in the five military districts, life, liberty and property are secured by State laws, and the national Constitution is everywhere in force and everywhere obeyed. What, then, is the ground on which this bill proceeds? The title of the bill announces that it is intended for the more efficient government of these ten States. It is recited, by way of preamble, that no legal State Government nor adequate protection for life or property exists in those States, and that peace and good order should thus be enforced. The first thing which arrests attention upon these recitals, which prepares the way for martial law, is this: that the only foundation upon which martial law can exist under our form of government is not stated, or so much as pretended. Actual war, foreign invasion, domestic insurrection—none of these appear, and none of these, exist. It is not even recited that any sort of war or insurrection is threatened. Let us pause here to consider, upon this question of constitutional law and the power of Congress, a recent decision of the Supreme Court of the United States in *exparte* MILLIGAN. I will first quote from the opinion of the majority of the Court. "Martial law cannot arise from a threatened invasion; the necessity must be actual and present—the invasion real; such as to effectually close the Courts and depose the civil administration." We see that martial law comes in only where actual war closes the Courts and deposes the civil authority. But this bill, in time of peace, makes martial law operate as though we were in actual war, and become the cause, instead of the consequences, of the abrogation of civil authority."

This Bill was passed over the Veto and became law March 2nd.

Ten Bills passed by the 39th Congress were vetoed by President Johnson; six were passed over the veto; of four the veto was sustained; four became laws in consequence of not having been signed or returned by the President within ten days.

We deem it no reply to our remarks to refer us to the disorders that have continued to manifest themselves at the South, to the tone of their Press, and the language of their leading men. The question is, What line of policy would have tended most powerfully to do away with the feeling of bitterness and beget cordiality and friendliness? The manifestations referred to are to be ascribed, we think, to the unlooked for and unjust way in which the North has made its power felt at the South during these two years of "peace." With its expiring breath, Congress decrees that the Southern States shall remain under Martial Law.

THE KINGDOM OF HEAVEN. VIII.

"*Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*" Matt. XIII. 43

They that be wise, says Daniel, shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

The wise man buildeth upon a rock by hearing Christ's sayings and doing them (Matt. VII. 24), that is, by renouncing all idea of his own wisdom, and taking Christ as his wisdom. He fills his heart with the words of God, and lets them dispose of him. The righteous man, conscious of his own bankruptcy of goodness, finds all that he needs in Christ; proclaims him 'the Lord our Righteousness'; and lives for the manifestation of Christ's goodness in the world. 'That they may see your good works and glorify *your Father* who is in heaven.'

The world knoweth us not because it knew him not. They recognized not the glory of God that dwelt in him who was without sin and in whom was all the fulness of the Godhead; still less are they able to recognize that glory in us, fresh from the mire of sin. Nevertheless the words of God are with us, the Spirit of God is with his children; the Shekinah of the Most High is with his temple. It is the word of God living and testifying in the disciples of Christ that brings them into conflict with the world, and brings upon them the contradiction of sinners. It is theirs to utter Christ's judgments against all forms of iniquity, against all subtleties of sin, against all hypocrisies of professing Christians, against spiritual wickedness in high places. Their mission is to protest and invite; to show man the great gulf that yawns between him and God, and the narrow bridge that spans that mighty chasm, a bridge having these names, the Way, the Truth and the Life; to move to and fro upon that bridge, and show its perfect security, though it appears so unsafe to those who refuse to tread it; for until they tread it men are not able to see the other extremity resting upon the rocks of glory. Men are mad exceedingly that they should be asked to believe in a curse attaching to their own loved region; in the gulf that separates them from God and goodness and blessedness; in a bridge of such unpretending appearance, at the gate of which they have to pay the toll of all they have hitherto trusted in. Every man finds his spiritual life in the wisdom and goodness and power that self-complacency has been showing to him all the hours of his life; to this he clings with more than the instinct of self preservation; whatever sword is lifted up against this supposed life, is viewed as the sword of his arch-enemy. Among the Christian paradoxes is this; the disciple of Christ is not to judge; and yet he is in the world as a judge; nay, more than this; not a judge pronouncing fallible human judgments, but one that pronounces infallible judgments, even those of God. For the judgments of God concerning all the things done, said and thought among men, are contained in the Scriptures; and these Scriptures find their living utterance in Christians. Now men will listen to a judge, when he is clothed with authority immediately to execute the penalties demanded by his judgments. But the Christian is not in the world to condemn the world; along with his testimony to its sin and danger, is his exhibition of the grace of God in Christ; it is the day of grace, and sentence against the evil works of men is reserved until they shall have had the opportunity of making their peace with God in Christ. But men despise the judgments that are not accompanied by immediate execution; and they assume an attitude of antagonism, toward those who dare to testify against their ways, and aggravate the matter by professing to speak in God's name.

But in these days it has been found convenient to adopt a new measure. A very large area, contiguous to the narrow entrance of that bridge of Righteousness of which we were just speaking, has been enclosed by a wall beginning and terminating at that entrance, and seeming to be a simple continuation on terra firma of the walls of the bridge; a very large area sufficient to contain all Christendom; and it is boldly asserted that all the virtue of the bridge itself resides in this enclosed area; so that to be in this circumscribed space is just the same as being on the bridge. And unhappily, instead of pressing forward to the bridge, the great majority appear quite content to remain where they are; for the enclosing wall is every where perforated with doors, and every facility of communication with the unenclosed domain of men, is afforded. Content to remain; but the one party not content that the others should remain; for this multitude is divided into parties, each claiming to be the true party of the Lord of the bridge. Great bitterness and jealousy separate some of these parties from all others. A wonderful activity is seen among some of them; and as we look at them it almost seems that there is now little more need of the bridge; for they are throwing up magnificent edifices, and decorating and furnishing these in a way that they declare to be the very *fac simile* of the building of God beyond the bridge, the house not made with hands, eternal in the heavens. In these they do not groan, but rejoice and despise others. None the less, the righteous keep speaking to them and to all from the bridge; and so much the more as they see the day approaching. Come with us, they say, and we will do you good. Blessed are the meek for they shall inherit the earth. The Master calleth you and is waiting for you. Leave your beautiful shrines and come; we will show you a fountain for sin and for uncleanness. But from some of the companies of builders, there comes this only answer, 'The temple of the Lord, the temple of the Lord are we.' With us, his anointed priesthood, is the Master's own power to save; that men may honor us, in his absence; may look to us as they would have looked to him. In the recesses of our sacred shrines we exert that divine power, and bestow salvation upon the believing ones that give evidence of their faith by coming to us. And the Lord is very angry with you for not recognizing the power that dwells with us, and for not laying aside your differences and renouncing your unwarranted confidence in the bridge which of itself, apart from our guidance, is no means of salvation. When he appears in glory in the midst of us, where will you hide from his anger? Thus, standing at the portal of a very old edifice, some are heard speaking; and thus standing at the portal of a similar but newer edifice, others are heard proclaiming. But they who are on the bridge, make, answer, 'We wait for his appearing. Blessed are they whom the Lord, at his coming, shall find treasuring His words and doing his will. Come, Lord Jesus, come quickly.'

NOTES FROM AN INTERLEAVED BIBLE.—

John III. 2. 'Thou art from God.' Yes, but why had he come? Nicodemus considering how he should himself get benefit from the fact that here was a divinely attested teacher from God, could only perceive that he might learn from Christ some wonderful things about the unknown world, and perhaps some things that would give him a distinction above his fellows. It did not come into his mind that he was in any perilous spiritual condition, or that he needed a Saviour from the skies. How many there are who recognize the Bible as from God, and who like Nicodemus, coming to it without any sense of spiritual need, seek simply to get some intellectual pabulum from it, or to put themselves in a position of superiority to others, by their masterly questioning of it.

3. To see Christ aright is to see the kingdom of God. John 1. 12.

8. This would read differently in English if there were but one word, as in the Greek, for *wind* and *spirit*. "The *pneuma* bloweth where it listeth, and thou hearest the sound

thereof, &c. ; so is every one that is born of the *pneuma*." So in Gen. 1. 2. So also in Ezekiel's vision of the dry bones to which our Lord seems to refer in verse 10. In air we have invisibility and omnipresence (relatively to the earth) and an absolute condition of life.

12. We see here the object of Nicodemus in coming to Christ. I have told of things already spoken about by the Prophets, and ye believe not, how shall ye believe if I speak of things not yet disclosed? I am competent to speak of these things ; what no mere prophet could say, I came down from heaven, and am in heaven ; and if I speak of heavenly things I speak of that which I see and know. Christ is in heaven and heaven in him.

The conversation appears to terminate at the 15th verse. The inspired writer proceeds, and tells the great truths which were only so fully brought out at a later period of Christ's ministry.

16. The dignity of the Son expresses the measure of love.

Epitome of News.

SATURDAY, April 27, 1867.

—The next Overland Mail will close at 7 A. M. on the 14th of May.

—The *Indian Public Opinion* publishes in a supplement, a translation of a Punjabi ballad sung, a few days back, in the streets of Delhi for alms, by some itinerant minstrel. It evinces in the most unmistakable way the strong hold the late General Nicholson had gained on the feelings of the people. It is a tribute of respect such as has fallen to the lot of few men in this country, since the days of Warren Hastings, to receive

We incline to think the ballad referred to was composed as it appears, in English.

—Considerable anxiety, says a correspondent of the *Pioneer*, continues to be felt in Roorkee on account of the outbreak of cholera. Many of the pilgrims on their return from Hurdwar died in that station as well as in the surrounding villages. In the camp of the Maharajah of Cashmere, which is pitched somewhere between Roorkee and Hurdwar, thirty cases were reported to have occurred on the 17th instant, ten of which proved fatal. The disease has also spread to the native portion of the community at Roorkee, but is confined chiefly to those who had made the pilgrimage to Hurdwar.

—*Times of India* : "We understand that an appeal against Sir Joseph Arnould's decision in the celebrated Kojah case is about to be made to the Privy Council of England."

—In the Legislative Council of Bombay the Hon. Mr. Erskine, moving the Bill relative to Liquor Licenses, "thought it was hardly necessary to remind honourable members, that it was exclusively a municipal bill, and that it had nothing to do with the general law relating to the sale of liquors throughout the presidency : if passed it would have its operation solely within the Town and Island, or as it was now called, the City of Bombay. He thought it was hardly necessary for him to repeat what he said upon a former occasion, namely, that the bill was not intended for the purpose of raising a revenue, but for controlling a traffic, in connection with which, many disorders had occurred, and he was afraid, would continue to occur, unless the Council interfered and passed some legislation on the subject. The bill war really introduced therefore in the interests of public order, and it might be said to consist of two parts; one which related to retail license, and the other, to wholesale licenses. As regarded the former he thought there was little difference of opinion as to the necessity of an amendment of the law. It was proposed that the licensing officer should be allowed to divide the city, for licensing purposes, into several districts, and fix and determine the number of licenses to be allotted to each, and to assess such charges on the licenses as they might reasonably be made to bear. To that extent he had not heard of any objection taken to the propositions of the bill, but, in connection with one portion of the procedure by which it was proposed to carry out the measure, very strong objections were offered ; that what in respect to what at present formed the third section of the bill, under which was proposed, that in order to ascertain the charges to be assessed on the licenses, they should be sold annually by public competition. Now that was a matter which appeared to him to be one of procedure, and therefore of detail, and in respect of which, he had no doubt, differences of opinion existed ; and it also appeared to him that the point was one on which it was desirable there should be an enquiry before a Committee, and the results of their enquiry made known, before the opinions of honourable members where asked on the subject."

MONDAY,—April 29, 1867.

—The *Mitrodaya*, referring to the *Indu-Prakash* says :—"Let him prove his position in the recent trial at our own High Court, and if in the face of the course taken by the prosecution, the evidence on both sides, and the unanimous opinion of the jury he can disprove the justice of the verdict, then will we, and not till then, acknowledge a stain on the hitherto spotless British ermine ; acknowledge that justice hitherto supposed to be blind sees a difference between the European and Native ; that juries are where the native interests are concerned, mere conspiracies to secure a verdict in favor of the Europeans; that trials so conducted are but a mockery; that the present tribunals should be abolished and the "*Indu Prakash*" administer justice in their stead."

—The *Choir* :—"On Feb. 15, the Masters Le Jeune, two of the most talented, though probably the youngest of organists, gave a recital at the Sardinian Chapel in Lincoln's Inn Fields, of which their father is the organist, before a small but appreciative audience. Learning Bach's fugues to these little follows is a task about equal to an ordinary child's learning to spell words of two syllables. Not only do they possess wonderfully retentive memories, but their powers of appreciation are marvellous, as the music is not simply remembered, but the ideas seem to be absorbed by these young artists, and brought out again on the instrument with a power and life which excels the performances of many great and better-known musicians."

—Col. Merewether has received additional testimony regarding captives in the Somali country supposed to be survivors of the St. Abbs, wrecked in 1857.

—*Pioneer* :—"In a late issue we mentioned the death by lightning at Nynee Tal of Captain Heely and his son. The following sketch of the son's life, which has been placed at our disposal, may not prove uninteresting. Mr. Heely, junior, was born in this country and never left it till he went on the campaign in China, throughout which he served as a volunteer, and was present at the taking of Pekin and the subsequent operations. He also served throughout the greater part of the mutiny in the Bengal Yeomanry Cavalry. At the close of the China war he took the charge of large estates in the Sunderbunds. where, as many of our readers will recollect, an affray took place between his people and those of a neighbouring Mahomedan zemindar, in which firearms were freely used and the zemindar shot. For this Heely was brought to the bar of the High Court of Calcutta on a capital charge and tried for his life. He was ably defended by Mr. Doyne; and the jury, without leaving the court, handed in a verdict of acquittal. From Calcutta Heely was sent to Kumaon to organize a tea plantation, in which we are told, he was most successful, having organised three in a very short period at a minimum of cost.

Latterly his mind seemed to have been filled with the idea of exploring Tartary and Central Asia, and was only dissuaded by the strong opposition of his friends from accompanying the Bhokarian Envoy, with whom he had many interviews in Calcutta prior to the departure of the latter from India."

—The *Ceylon Examiner* :—"On Thursday last the steamer *General Havelock*, with Captain Donnan as passenger, arrived from Silvatorre after an inspection of the Pearl Banks. The results of the inspection was the discovery of myriads of little oysters attached to the seaweed on the bank known as Cheval Paar. These oysters are supposed to be between one and two months old, and resemble, in color and size, the bug. Before they attain their full size, five or six years elapse; so that we may expect a grand fishery in 1873 or '74, if their love of the Ceylon Government should prove too strong for their love of emigration.

—*Delhi Gazette* :—"Our worst fears are being realized. The calamitous results of the great mela at Hurdwar are upon us. When you first predicted the evil which such a gathering would be likely to produce, people considered you an alarmist, but now they are fully convinced of the truth of your assertion. If you pass along the Bijnour and Barcilly roads the dead and dying may be seen on every hand. When such is the case here, so far from the scene of gathering, what must be the horrid state of things in the districts adjoining, where millions have congregated within the last month. Native doctors, compounders and vaccinators are busily engaged night and day distributing cholera pills and other medicines to the sick and dying, but their efforts prove almost fruitless against the mighty contagion."

—Letter of Francis Xavier, translated for the *Bombay Gazette* :—"As established precedents as well as reason point out that it is right to use the royal authority in breaking the hardness of the unturned necks of the people subject to the King, I have obtained from the Governor an Apparitor whom I send to you. I have directed him to fine every woman, who, in contravention of the enactments of the public edicts, drinks that intoxicating liquor which is there called *orrach*, the value of two silver pence—that is the coin which they call a fanam, and besides to keep in prison for three days all women found guilty of such intemperance. You will take care to have it distinctly given out in all the villages and places of resort that this order is forthwith to be carried into effect without mercy, so that drunken women when punished may not plead ignorance. You will further plainly inform the *Patangates*, or heads of the villages, that they will have to pay me a heavy penalty if *orrach* is drunk after this in Punical.

Exhort Matthews to prove a good son to me and assure him that if he does he will receive at my hands more good and advantage than he could ever expect from his own parents. As I am detained at present here and prevented from going whither I would hasten, seriously warn the Patangates, and tell them that if they are wise they will mend their evil habits in time, as otherwise I will summon any whom I learn to be indulging in habitual vice, and am determined by virtue of the authority received from the Governor to order them to be taken in chains to Cochin, and let them not flatter themselves that they will soon have done with their punishment. I give it as my firm determination that I will take care that they shall never be allowed to return to Punical, for it is well known that at the door of these men alone lie the blame and odium of all the crimes and heinous acts which are perpetrated there so frequently."

—*Bombay Gazette*; Alexandria :—"Rumour of conspiracies amongst the population of Stamboul are becoming more and more general. Some say they are directed against the Government, and others say against the Christian population."

"The Island of Cephalonia continues to feel indications of volcanic action. Shocks have been more or less felt for forty days since last advices (March 15th). People are looking forward with anxiety to the opening of a crater, believing that that would put an end to the shocks of earthquake. At Argostoli only 20 houses are left standing, and the distress there is at its height. The fields are left untilled, Trade is paralysed, and only carpenters and masons find employment. The loss is estimated at £600,000 in addition to the loss of 300 lives, and 2,000 to 25,000 wounded. The King who spent five days there visited the places that have suffered, and after he left, sent a cargo of provisions and wood for building purposes. Two English iron clads from Malta had arrived with a quantity of biscuit and general provisions. In Luxuri out of 24 churches, many of which were large and handsome, three only remain, and these are nearly in ruins—not fit for service. In the village of Assoos numbering 200 houses, 143 were destroyed. A fearful chasm opened between Matonata and Ernikaton, it is nearly two miles long and three fathoms deep."

—We observed on Saturday evening at 7½ o' clock, a large and bright meteor, moving horizontally from West to East about 35° above us

Southern horizon. It burst into brilliant fragments before it disappeared.

TUESDAY,—MAY 1.

—Sir Jamsetjee Jejeebhoy and his three sons were thrown from a phaeton on Sunday and all more or less injured.

—*Delhi Gazette*: "We hear from Lucknow that public notice has been given of the opening of the branch railway between that station and Cawnpore on the 23rd instant. Goods trains will run from the 1st of May."

—*Central India Times*:—"We regret to state that Lieutenant Keith of the Royal Artillery at Kamptee when out shooting tigers in the Wurdah district on Monday last was mauled by one he had shot. It appears that that officer was out hunting with two others and wounded a tiger, which turned upon him and bit him severely about the legs. Lieut. Keith after his arrival at Nagpore, gradually sank from sheer exhaustion and expired at a quarter to 3 o'clock P.M. at the Nagpore Hotel. Captain McGrigor, R.A., and Dr. Dempster were present. His remains were removed to Kamptee on Wednesday evening, and were interred with military honours on the following morning. The latest particulars connected with the death of the lamented officer appear to be that Lieut. Keith with two brother officers went out for a shikar about three weeks since. A fortnight ago they were after a large boar which, suddenly charging Lieut. Keith who was mounted, bowled him and his horse over. He had his right arm and side paralyzed by the fall, was insensible for about thirty hours, and totally disabled for sport for ten days. On the 22nd instant about 2 P.M. the party was on a beat in high jungle; the two other gentlemen got up into their trees, but Lieut. Keith had not strength to climb the one allotted to him. He consequently stood at the foot of it in high grass. A large tiger bounded by, which Lieut Keith mortally wounded. It passed him about twenty yards off, but having spied, turned and attacked him. Keith had not the power, so weak was he from the effects of the recent accident, to cock his second rifle. The beast knocked him down by a blow on the side, and after seizing him three times with his mouth in the thigh and leg, died on the top of that officer. He was, however, able to crawl away and await the arrival of his brother sportsmen who immediately sent him in here with all dispatch. The real cause of death was not the result of any injuries actually inflicted upon him by the tiger, but the shock that the nervous system must have received within a frame already weakened and shattered by the previous accident."

—*Bombay Gazette*: "We hear that the Judges of the High Court have represented to Government the advisability of increasing the jurisdiction of the Small Cause Court up to five thousand rupees."

—A correspondent at Akola writes us:—"We have had a visit from our new Resident, Mr. Temple, on his way to Hyderabad He stayed a night and a day in Akola, during which time he visited the Kutcheries, the Jail, the Post Office, the Hospital and the High School. On the morning of his departure, he had all the pupils of the school up at his camp when, after a short examination, he gave them a very nice address. Berar is likely to benefit at his hand; much good is looked for from his administration. He has ordered the Executive Engineer to prepare plans of a new Post Office, a new School-house, Barracks, a Lunatic Establishment and a Museum. All this indicates progress in the right direction. We hope the Calcutta Government will see fit to sanction these works."

—The Rev. Dr. Blakeney delivered in St. James Hall, a Lecture on "The Mass in the Church of England," in which having shown that the conflict now going on is but the revival of that in which the Reformers engaged against Gardiner and others, pointed out the imminent peril of the Church. There is a latitude which must be allowed, but there is a limit which is equally imperative. Protestantism and Romanism cannot co-exist in the same Church, and the attempt to comprehend them would bury the Church in ruin. If Ritualism prevail, there is an end to liberality, to Protestantism in the Church. The time has come when decisive action is absolutely required He rejoiced that the Church Association is about to try what the law will do, and, if that fail, to seek an alteration of the law. It may be necessary to appeal to Parliament, which now consists of a majority of Churchmen. Convocation, *of itself*, will do nothing. The refusal of the Lower House to endorse the reasons of the Upper exhibits its unsoundness. *Convocation in 1557 pronounced against the Reformation*, but an appeal was made to parliament although the Romish element was powerful in it. Parliament is much more favourable in the 19th than it was in the 16th century If things are allowed to take their course the results will be disastrous. He (Dr B.) lately saw two pictures, one representing a ship in a fearful storm going before the wind; the other depicting the same ship with her course altered now facing the storm. The Captain who commanded her explained the situtation. He (Dr. B.) could see the danger in her former course. The starless sky, with all the blackness of night, contrasted with the white foam of the billows which broke over the stern of the ship, threatening to engulph her in the angry deep while she ran before the wind. But when she altered her course, and with bow erect faced bodly the tempest, hope appeared, and after a long conflict with wind and wave, she weathered the storm. Ah, said the Captain, if only the London had not run before the wind, he might, under God, have been saved. So now, the noble vessel of the Church of England is encountering a gale such as she has not experienced for centuries past. *She is at present running before the wind.* But those in command now acknowledge the danger. The Bishops have made an important declaration; and we are thankful; but mere declarations are not enough. We want action. Then grasp the helm, and by judicial investigation, and, if nceessary, legislative action, face the storm.

—The *Friend of India*, noticing "The Love of the Atonement" a book published some years ago by Dr. Milman, Bishop of Calcutta, says: "The sacramentarian, if not ritualistic, tendency of the writer is seen in almost every page. He lauds "the system of the Church with its faith once for all delivered to the saints, its defined organisation, its stewardship of GOD'S Word, its unaltering and unalterable creeds, its ministry of reconciliation, its apostolic succession, its forms of prayer, and most especially its Sacraments." Again, he raises to equal importance with the wondering question of Nicodemus to our Lord—"How can these things be?" such enquiries as these, which he represents as its repetition—"How can the new birth and the baptismal water be connected? How can the Eucharistic bread and wine be more than naked memorials? How can ministerial absolution profit? How can the grace of orders be transmitted through the succession of Bishops?" Not to hold such figments of priestcraft as these, not to confound them with living and feeding by faith on the Son of God, is according to Dr. Milman, 'unbelief.'"

WEDNESDAY,—MAY 1.

—*Times of India*; London. "I have just seen a description and drawings of the gun known as the Gatling Battery Gun. Test trials of the gun were first made by order of the United States Government at the Washington Arsenal; afterwards at the Bridesburg Arsenal, Philadelphia, and lastly a series of experiments was conducted at Fortress Monroe. At the last place the gun was tested against a 24. pounder howitzer. In point of rapidity, 20 *shots were fired in* 8 *seconds*, penetrating 11 inches into solid timber."

This is faster than the word-shooting of the Atlantic telegraph.

—"Professor Agassiz has been lecturing before the New York Association for the Advancement of Science. He says the islands of Canada from the coast of Labrador to the Rocky Mountains were at one time the only part of North America in existence. At a later period rose the Alleghanies, and subsequently up came the Rocky Mountains; so that the north American continent was built up by three great geological "events." While the earth was cooling the crust contracted, causing the irregularities. The table lands of Guiana and Brazil once formed the only part of the present continent of South America, before the upheaval of the Andes. The present configuration of South America is owing to the action of immense fields of ice. These fields of ice by abrasion have gradually ploughed the face of the country into the present form. Of course in Europe the same forces have been at work, though why periods of intense cold should have existed where now we have warmer seasons has never, I think, been satisfactorily explained, as I presume we have a logical title to assume that the earth has gone on cooling from similar causes to those which first caused it to commence cooling at all."

The inclination of the earth's axis to the ecliptic is probably different from what it once was.

—*Indian Public Opinion*:—"The cholera has broken out at Lahore in spite of the efforts of Government to prevent its spreading, efforts which, consider ing the masses it has to deal with, have not been paralleled in any country. A camp has been established at Bela, 16 miles from Lahore, where the "crowds" of pilgrims will be put under quarantine, but no government in the world can prevent stragglers from crossing the cordon unobserved."

THURSDAY,—MAY 2.

—Galle, April 30:—"News from China. The Niente have re-appeared in great force at the north of the Yangtz. Two villages have been captured and burnt, and another laid siege to by the rebels near Nankin, where much alarm is felt. The U. S. Gunboat *Ashnelot* is reported to have bombarded a place in Formosa. Great preparations have been made at Canton to exterminate the Hakkas."

—The inhabitants of Bombay are to-day called upon 'to take out Licenses and pay for the same.

—*Delhi Gazette*:—"The *Mofussilite* newspaper has been purchased by Newul Kishore, of Lucknow, and some other natives and is to be removed to Delhi. The *Mofussilite*, we believe, will be a native organ, that is to say, a paper upholding the native interest, and disseminating the views of the upper classes of the natives."

—*Southern Cross*:—"The ceremony of christening the Shahazadah, the infant son of the Maharajah Dhuleep Singh, took place in the private Chapel at Windsor on March 20, Her Majesty standing in person as one of the sponsors—the others being the Maharajah and the Rev. W. Jay. The Dean of Windsor performed the ceremony. The infant received the name of Victor Albert."

—*Friday Review*:—"It is with deep regret that we have heard of the death at Vindravan of Rajah Sir Radha Kanta Bahadoor, K. C. S. I., on Friday last the 19th instant. The leader of the orthodox Hindu community and the chief of the conservative party, he was opposed to social reform of every sort. He established the *Dharmma Sabha* in order to oppose the abolition of the murderous rite of Sati, and threw obstacles in the way of the passing of the Act which legalized the re-marriage of Hindu widows. He was, however, a warm advocate of female education. Rajah Sir Radha Kanta was a man of great intelligence, of considerable public spirit, and of a benevolent disposition; while that gigantic Sanscrit work—*Subdakalpadrum* must ever remain a monument of his vast erudition. He attained the ripe old age of 84."

"It gives us much pleasure to learn that Dr. U. C. Dutt, the Native gentleman that has just returned from England, has been admitted into Her Majesty's Medical Service. We understand he stood third in the examination. It is a significant fact that the only three Natives of India, who have been admited into the Medical Service, Dr. S. G. Chuckerbutty, Dr. R. C. Chundra, and Dr. U. C. Dutt, are Bengali Christians."

FRIDAY,—MAY 3.

—The *Indian Daily News* appends the following to a letter complaining of the arbitrary procedure of a License officer:—"The writer asks for comment on the above. It surely needs none. A more atrocious attempt at extortion was never made in the name of the law than seems to rule in levying the tax. It is time some move was made. The only advice we can offer is, that if you have honestly filled up your schedule, do not offer to pay again."

—The *Times of India*:—"We learn that H. E. the Governor has consented to receive a deputation on Monday morning from the Committee appointed to prepare an alternative scheme to the proposed amalgamation with the Bank of Bombay."

—The telegraph line to Constantinople is at last right, and telegrams from London of the day before were received yesterday, though not published.

—*Times of India*:—"A large iron shed is about to be erected near that part of the Apollo Bunder now occupied by the Custom House chowkey, which promises to be a great improvement on the present arrangement. The shed, which is to be 150 feet long and 70 feet wide, is to contain a first class waiting room, a second class waiting room, a store room, a custom house chowkey, a police chowkey, and a large space for the accomodation

of carriages and horses. Part of the material for the building was brought out by the *Vimiera*, and the remainder is expected in the *Clarendon*, which is now on her outward voyage."

—Deaths last week, 328.

—*Bombay Gazette* :—A letter from Umballa states that despite every precaution to keep the Hurdwar pilgrims out of the Station by means of a cordon of police, and troopers of the 11th Bengal Calvalry, two pilgrims managed to get into the Bazaar of H. M.'s 94th Regt, in consequence of which, some thirty cases have occurred amongst natives in the bazaar. Two soldiers of the 94th have died, and one officer—Lieutenant Mercers.

TELEGRAPHIC NEWS.

—Manchester, April 20*th*.—War almost certain.
Liverpool, 23*rd*.—Panic in Liverpool.
Prices are declining with extraordinary rapidity.
War immediately.
Dhollera, 9*d*.
24*th*.—Cotton failures continue.
Very uneasy feeling continues. Apprehensions of war between France and Germany; but nothing certain ascertained.

The *Nord Deutsche Zeitung* says that Prussia's right to garrison the fortress of Luxembourg is unquestionable, and that Prussia is unwilling to renounce it.

Disturbances have taken place at Oporto.

25*th*.—" War between France and Prussia very probable."

Market improving; perhaps reached bottom. Fear war. Fair Dhollera 9d.

26*th*.—The *Constitutionnel* declares the French policy is one of peace and conciliation, but most of the Paris papers consider war inevitable unless Luxembourg is evacuated.

Miscellany.

—Report of the *Bangalore* Mission of the London M. Society. Miss L. Anstey:

Four times during the year, we have visited the village of Anikul. House visiting there was very encouraging. Large numbers of men and women gathered quickly; and listened attentively to the story of the cross. We always met with civility at their hands; and from many we received a warm welcome, especially from those who are in any way connected with the children of the school. The children joined their parents in manifesting towards us a very kindly feeling.

In the month of December we made a tour amongst some country towns, to speak to the women who would listen to us, about the salvation which Jesus is ready to give; and to see if there was any opening for the establishment of girls' schools among them. The farthest of the villages visited at that time was Chicca Bellapoora, 56 miles from Bangalore. A very remarkable difference is perceptible between the welcome we receive from the people of a town, where a mission school having been established, the friendship of a large number of people is secured, and the elevating and softening truths of the Gospel have been taught, and the treatment we receive from the people of a town where no such salutary influences are at work. If we have a school in the place, we are well known to all, and are treated as friends, and benefactors. But in other places our visits may or may not be favorably received; and even if the people be not rude to us, they are more ready to despise our message and to blaspheme our Lord. While, however, there were many who then shewed their hatred of the light, many others were respectful and attentive listeners.

The Rev. B. Rice:

Considering the importance of a well trained native agency in carrying on the work of the Lord in this country, we are thankful to record that, since the date of the last Report, there have been several additions to the number of students in the Seminary; which is now divided into two departments, a higher, in which instruction is given through the medium of the English language; and a lower, in which the teaching is in Canarese only. In the English department there are now eight, and in the Canarese department four students, making a total of twelve. These pursue their Literary studies in the English Institution, and their Theological studies in the Seminary.

The senior Student, Mr. Gershom Paul, having finished his course at the Seminary, received a first class Testimonial from the Committee, and was appointed to labour as an Evangelist in connection with the Bellary Mission; a special devotional service being held in the Canarese Mission Chapel to commend him to the Divine blessing.

The first hour of every day's school work is occupied in Bible lessons. Thus the minds of those who continue for any length of time in the classes become imbued with Christian truth, the beneficial effect of which is apparent even now; and will we hope bear fruit, though it may be after many days. The Evangelist who has charge of the Maloor school has, in addition to the Bible lessons on the week days, regular services in the school room every Lord's day, when he addresses the scholars, and the people generally, on the things which belong to their everlasting peace. His earnest labours have borne fruit. A Brahmin youth in the school has for sometime past been secretly a Christian. He has been in the habit of meeting with the Evangelist in his own house for reading the Scriptures and prayer; has openly denounced the practices of Hinduism, and exhorted his class-mates and others to be followers of Christ. I have had two or three interesting conversations with him, in which he manifested a very clear acquaintance with the truths of the Gospel, and shewed great earnestness in seeking the salvation of his soul. The last time I saw him thus in private, he spoke much of the obstacles in his way in making an open profession of his faith, and said very earnestly, "Sir, pray for me." For the present the great adversary has succeeded in plucking this precious fruit of our labours out of our hands. A short time ago the friends of this young man became alarmed, clandestinely removed him from the school, beat him, placed a guard over him, burnt his Bible, and finally sent him away to a distant village. For a long time all our efforts to have any communication with him proved unavailing, but at length, having been brought back to his own house again, hs ventured to come several times after dark to the Evangelist, who was rejoiced to find him still firm in his attachment to the truth, and in his resolution to be baptized. His friends, however, happened to discover him one evening in conversation with the Evangelist, and have treated him with greater severity than before. We hear that they have shaved his head, scarified the flesh and rubbed lime juce into it, in order, as they say, to counteract his madness. They have also, it is said, given him medicine to produce sickness, in order that, as they say, he may bring up his religion. A great tumult has been raised, and, for the present, our flourishing school at Maloor has been stopped, scarcly any one venturing to send their children from fear lest the Christian madness should seize them. We mourn over the bigotry of the people, and the sufferings of this promising youth; but all we can do at present is to fulfil his own request, and *pray* for him.

—Report of the *Bellary* Mission of the London M. Society. Rev. J. B. Coles:

Last Report announced the arrival of the Rev. Messrs. Hawker and Lewis to take part in the work of this mission. Thus far their time and attention have, of necessity, been given chiefly to the study of the Canarese language. Meanwhile, both in English and Vernacular preaching, and in the educational department of the mission, they have made an encouraging commencement of their work.

One of the agents of this Mission has been removed by death. In the month of November, the Rev. N. Shadrach, pastor of the Tamil church, became seriously ill; and the complicated maladies from which he suffered gradually increased in severity until December 13th; when he died "in sure and certain hope of the resurrection to everlasting life." To the members of the congregation, as well as other friends who assembled around him, he expressed his firm trust in that Saviour whom he had preached to others for many years.

The past year, which has been one of much distress in many parts of the country, has been especially so in this district. The chief source of distress was the scarcity and consequent excessive dearness of food. This, together with sickness, and want of employment, caused much suffering.

There is but little to remark in connection with the state of the Native church. The distress already alluded to, has pressed severely on many of our Native Christians. Some few persons have left the station. We pray that these trials may have a happy influence on those who have been exercised by them. One adult and four children have been baptized; one new member has been admitted to the church, and one has been re-admitted, and one suspended. We earnestly desire and pray for a higher toned and more vigorous Christianity. The contributions of the Native congregation in Bellary for the past year were Rs. 34. 12. 6.

—Report of the *Belgaum* Mission of the London M. Society. Rev. W. Beynon:

The native services have been continued through the year without any material interruption. In the attendance there is considerable fluctuation. There are several who constantly attend. In every service and at the proper time we may always feel sure of seeing them in their places. They appear to listen with attention to what is said, assent to the truth of it, and confess the necessity of an avowal of their convictions. We cannot but entertain a good hope of them and pray that the Lord may give them the grace and strength to follow the Lord Jesus fully, whatever may be the difficulties in their way, and the trials they may be called to endure. Street preaching is continued with its usual results. A considerable portion of our time has been devoted to the visiting of familes and hopeful individuals in their houses. This, when judiciously conducted, may prove instrumental to allay the prejudices of the people, to win their affections, to communicate in a simple manner the words of salvation to males and females, and to apply the truth to their consciences according to their peculiar circumstances. Much time also has been spent during the year in conversation with natives, inhabitants of the place, and also with strangers from the country who visit us in our houses. There is a general dissemination of the knowledge of Christianity by these various instrumentalities. What they may be in their results are known to Him who knows the end from the beginning. We perceive idolatry declining in every direction, but we see little or no desire to inquire into the concerns of eternity, and to seek the salvation of the soul. Caste continues the great obstacle to our success, and holds the Hindu mind in spiritual bondage with stronger than adamantine chains. Our strength is from God and when He works who can hinder?

—Report of the *Cuddapah* Mission of the London M. Society. Rev. E. Porter:

Instead of allowing our Evangelists to wander about from village to village just as they like, we have adopted the plan of centralizing their labours as much as possible. They do not go beyond a radius of six miles from their own station [except in one or two instances where people have placed themselves under Christian instruction] and they must visit every town, village, and hamlet, within that six miles, and there read, teach, and preach the truth, so as to bring the "good tidings of peace and great joy" to every house, family, and individual, if possible at least once a quarter, or four times a year. This has already had a beneficial effect in bringing a knowledge of the Gospel and its attendant blessings to some places which were overlooked, if not neglected. One Evangelist gives an instance of a carman who kept him up the greater part of the night talking about Christianity and its doctrines. The same native agent, David Thummiah, states that at a village Sandledinny two miles from Dhoor there are a number of weavers of the Soodra caste who assemble at new moon and full moon, above a hundred persons, to hear him preach. And their inquiry is not a little striking and peculiar, in as much as they say that they do not want to hear about their own gods being false; they seem to have abandoned that doctrine as untenable, however inconsistent their practice may be, but requested him to tell them about his God; and he accordingly told them of "the only true God, and Jesus Christ whom he has sent."

Hitherto most of those "who profess and call themselves Christians" have been gathered from the poorest classes of the people; some of them indeed are very poor, but their poverty has been no hindrance to the spread of the Gospel in the villages where they reside. Wherever we have a school and a number of people who are willing to accept of Christianity, we have a citadel; and, in several instances during last year, the influence of the Christians over the other people was more than most people are prepared to expect. Is there cholera in the village? the Christians are asked to pray that the pestilence may be removed. Is there a dispute among them? they not unfrequently come to the Christian teacher to settle it; and much as Christians have been and are still despised

by many of the wealthier classes, they are indebted to the Christians for much that is useful in this life as well as that which is to come.

In times of trouble and distress it has been not a little gratifying to the Missionary to have Christians pray for their "daily bread" in earnestness and faith as only hungry people can pray when they do not know where the next meal is to come from; and that their prayers are answered here is a practical example that speaks for itself. In a village where the Christians are very poor, shortly after I had visited them, they had no grain nor any money to buy any with; and, as they are accustomed to say, nobody would give them credit. One evening while the School master was conducting evening prayer, and the people were praying for their daily bread not knowing from where they would procure their evening meal, a Reddy, was passing by the School master's house, and though a heathen, stopped to listen outside. He heard their petitions; and God made him the means of answering them. He went home and sent for the fathers of the Christian families, gave them a loan of grain according to the number of people in their houses, and in the harvest time they are to return it to him without interest.

—*Madras Church Missionary Record*; Tinnevelly; Rev. J. D. Thomas:

We have had this year to mourn the death of one of our oldest, most pains-taking, and successful School Masters. Masillamani, the master of the Girls' Day School in this village, has been in the Mission employ for 29 years. He began his career as a monitor, on the self-same day as Pakkianathen, the catechist above mentioned. He soon showed by his diligence, zeal, and piety that he was a trustworthy, valuable man, and excellent schoolmaster, notwithstanding that he laboured under the disadvantage of being somewhat deaf. His school invariably did well, and obtained considerable praise from those who examined it from time to time. Masillamani, like Pakkianathen, had a delicate constitution, and had been brought several times to the very brink of the grave. He had been declining in health for a long time, and in August last became perceptibly worse. I visited him often, and was always cheered and comforted by his calm and happy state of mind. The last time I saw him he was exceedingly weak and feeble. I wrote on a slate (for his deafness had increased with the progress of the disease) "Do you believe on the Lord Jesus Christ?" He read the question, then looking at me with a joyful, beaming countenance, and eyes lit up with holy confidence, he passed his hand round his heart to indicate the *fulness* of his dependence on the Saviour, and exclaimed "*I fully and fervently believe on Him;*" and then, making another sign with his hand, as though grasping firmly at something, reiterated the words, "*like an anchor, like an anchor.*" "Christ is my life, to die is gain" He had no fears, no misgivings, or doubts, he "knew whom he believed, and was persuaded, that He was able to keep that which he had committed unto him against that day." He died full of hope, and with the joyful anticipation of a glorious resurrection. Masillamani was married to the first pupil whith whom my dear mother commenced her Boarding School, and his eldest son, I am happy to say, is now employed as a Catechist in this Mission.

About the beginnning of the year I had a long journey to accomplish. I sent on my servants during the day, and started alone on horseback about 10 P. M. as the moon was rising, for a village on the road ten miles from this. After having ridden for about four miles, I became somewhat uncertain respecting the right track, and allowed my pony to follow a foot path which led through a thorn jungle. As we were emerging out of it, I heard a voice, and, on looking, saw a man kneeling down near the bank of a paddy-field. For a moment I remained quiet, then called out to him. He seemed a little startled to hear and see me, but presently came up. I asked him who he was, and what he was doing there that time of night. He said he was from Pilley Velley, a Christian, that he had come to keep the night watch over the paddy cultivation, in order to drive off wild duck and teal which are very destructive to the corn, and that he was just kneeling to perform his evening devotions. I further enquired if he was not afraid to be in such a lonely place at such an hour." No, "he replied," why should I? God is with me, and He is all-powerful." We had some more conversat on together, and I urged him to continue to serve the Lord with his whole heart, faithful unto death. He then led me as I requested, to the proper track, and left me to proceed on my journey, thankful to God for what He had wrought. This was a most encouraging and cheering incident. It was quite casually that I came upou the man. He was an ordinary native rustic, and, there alone late at night, unostentatiously kneeling down to offer his evening sacrifice of praise and prayer and thanksgiving to Him who seeth in secret, but rewardeth openly. It is one of the greatest consolations we have in our work, to think that there are doubtless very many, whom we know not of, who are serving the Lord in secret. "The Lord knoweth them that are His."

Sivagasi; Rev. R. R. Meadows:

I was struck with the expression of a woman' so very unusual among them when the soul separates from the body. I asked her where the soul went after death? She said "Of course to the Heavenly Sivan," meaning only, I think, into the presence of the Divine Being. It is a most difficult thing to convince the mass of the people that they have a soul at all, or that they do not cease to exist when they die. If this is an exaggerated statement of the facts, at least it seems to be implied from their daily expressions, "What do we know about the condition of the soul after death?" "Earth returns to earth and wind to wind" is a favourite saying. To give the slightest attention to the interests of the soul or to suppose that we can alter its condition, seems never to have occurred to them as necessary or possible. "The soul is entirely at the disposal of God, to put it in hell, or to raise us to heaven, we cannot alter our fate; it is useless therefore troubling ourselves about any thing beyond the present interests."

30*th.*—Preached in Visavanattam, south of Sivagasi, to a pretty large audience of fifteen or twenty persons. Many of the houses were deserted and their owners had built new houses a few hundred yards away. The reason stated was that the Shanars had ventured to go in procession through the streets in palanqueens at a marriage. The higher castes would not brook such an insult to their dignity, or such an infringement of their rights, so they had left the village in disgust. I remember this being the cause of a law suit between the Shanars and the higher castes in another village. The English Government of course decided on the side of the liberty of all castes.

Nov. 1.—Preached this morning at Namakarichanpetti to quite forty people. They listened with great pleasure. After hearing what I had to say about and against idolatry, one said surely we may worship *him coming there*, meaning the sun which had not long risen. I said whenever any of you are attacked with cholera, you run to the bungalow, and if it be evening, you find me sitting at the table with a candle before me. "Do you ask me for the medicines, or make humble salaams to the candle? To this they replied "You could not find the medicines without the candle." I said the candle could not light itself; any how, I am the master of the candle. They seemed convinced, and caught the application.

8*th.*—Thinking that the Shanars of Sivagasi had so often heard the gospel and rejected it, I went to the Pariars this evening in the hope that they might receive it. I was not altogether disappointed. They were delighted with a tract called "The King's Son who stood Bail." I told them the story of the marriage feast, altering the words "go into the high ways and hedges" into "go to the Pariars and Pallars &c." Coming home I met Arumugam, an old friend (?) of mine, who has been a Romanist for many years now. He had a heathen spot upon his forehead, which he tried to excuse.

14*th.*—I heard to-day (and have heard in several other places since) of the appearance of meteors in the sky. The people of Rattanarpatti noticed them last night. That congregation is improving under its new Catechist. Several expressed a wish to be baptized. In the evening I came to Tamma Naikkanpatti, and had service. As I got outside the Church door, in the evening, an old heathen Vellalan came to talk with me. He was a pleasant jocose old man, but his pleasantry bordered on wickedness as he proceeded. He said the "thief Krishna was his god; he knew no other; that through him he had never been bitten by a serpent or stung by a scorpion, and that though he had often stolen, he had as often escaped." When I suggested that "the thief" himself would be punished, he said he was content to suffer with him.

MANNERS, OR WHICH WAY IS THE WIND?

(From the British Herald.)

A straw will indicate the flow of a curreut, a feather or even a vapour the direction of the wind, so looks and tones, words and gestures, are slight but true indications of the state of the heart. Some Christians think their *manners* of little importance, provided their *actions* are right, and godly, and rather deprecate all attention to such a trifle. Yet if they would watch this little index of manner, it would often assist them in that most momentous and difficult task of keeping the heart (out of which are the issues of life) with all diligence.

The Lord Jesus is the only model in little things as well as great—*in manner* as well as in character. What a contrast between His manners and ours! and what a tale of nonconformity to His image, in that which lies below the surface, this superficial difference tells!

1. What a holy *independence* of man there was about Him! He did not adapt Himself to the fashion, or observe the etiquette of the society of His day. It was not customary for a Jew to speak to a Samaritan; but with perfect simplicity He accosts a woman of Sychar, and heeds not her astonishnent at the strange proceeding.

It was no more usual *then* than *now*, for one with any pretensions to piety and purity to mingle with degraded evil-doers. But He hesitates not to accept Mathew's invitation or to invite Himself to dine with Zaccheus; or to associate freely with publicans and sinners, in spite of adverse criticism and spiteful inuendoes.

A learned and a great man comes to see Jesus; does He treat him as if the visit were a compliment, and seek to win the favour of an earthly superior? "*Except a man be born again he cannot see the kingdom of God,*" sounded harsh in the ears of the wise and gentle Nicodemus! How truthfully, yet tenderly, Jesus taxes him with ignorance and love of sin: what a contrast to our roundabout way of trying to touch the conscience of a *gentle* unbeliever! We are "afraid of giving offence." Right enough, *if* that fear sprung from wisdom and love of souls; Paul sought to give no offence, but he did not so sheathe the sword of the Spirit in the down of politeness, that no one would even suspect it of having an edge! We *are* afraid of giving offence indeed! But how often does the fear spring from a want of courage, a selfish indifference to another's real welfare, an unbelieving estimate of the power of the truth; from a foolish fear of men, a guilty love of human approbation, an utter lack, in short, of the holy independence of Jesus Christ!

Oh let us hear the Master's rebuke—"How can ye believe which receive honour one of another, and seek not the honour that cometh from God?" And when we catch ourselves in a God-forgetting, men-pleasing *manner*, let a trumpet-voice resound in our ears, "Walk worthy of the vocation wherewith ye are called." Remember your high and holy origin, remember whose habitation you are, whose ambassador you are, whose child and heir you are! Cringe not to an evil world and its hollow fashions, fear not the faces of its children; you shall judge it one of these days, overcome it now! Be, and show yourself, independent of all save God; adopt not the world's proverb, "When we are at Rome, we must do as Rome does," but say, "Be I where and with whom I may, I must do as my Saviour did, and act as a child of God on earth."

2. And yet the demeanour of Jesus was the *humblest* imaginable. Oh its lofty lowliness, its lowly loftiness! Distant as possible from any attempt to *please men*, it was still further removed from assumption or pride. His modesty of bearing is marvellous! What an absence of *display* of what He *was* and *knew*, and could *do*! What a veiling of His glory and wisdom! He might have put into one discourse, information about the arts and sciences which would have made the world worship Him as a God: on all such points He is as silent as though He had been a simple child. He might have taught in such style that men would have owned Him prince of philosophers and king of orators! He chooses to speek in plainest diction, and to hide His wisdom in simplest parables; He makes Himself clear to babes, but allows wise men to deem His wisdom foolishness. His condescension is so perfect, that it is unperceived, and He gets credit for *being* only what He *seemed*.

His followers know sometimes how to stoop, but they are apt to show they *are* stooping. They can bend to intercourse with inferiors in mind or

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ed ucation, but there is conscious condescension in the manner of doing it. This is pride, not hum ility ; pride begotton of the very ignorance and poverty we deem below us ! Were we really wise and great, like Jesus, we would humble ourselve s without effort, without show ; for the truth is, the limits within which we *can* descend are *very narrow*. The cathedral dome towers above its neighbour cabin, and thinks, " I must stoop indeed to descend to *its* level ;" but the blue vault of heaven which gazes down on both, scarcely perceives any difference between them.

If we are vexed at the stupidity of others, indignant at false accusations, irritated by opposition, and offended by contempt or neglect, we must be thinking of ourselves more highly than we ought to think. Such manners spring not from an humble heart.

3. There was a gravity, a weight, and an influence in the deportment of the " man Christ Jesus" that told of a constant and overwhelming recollection of God. Are not his disciples awfully deficient in this ! No vain glances shot from those holy eyes, no unmeaning smiles moved those pure lips, no " idle word" was uttered by that undefiled tongue ! It 'twere blasphemy to picture the Lord Jesus chatting and laughing over trifles ; spending His hours in " harmless gossip," prostituting His powers to the task of merely " making Himself agreeable ;" saying or doing anything without solemn purpose, just as a " pastime." One's very soul shudders at the idea ! And hardly less blasphemous to suppose Him making appeals to conscience that left men unmoved, or preaching sermons that made minds wander and mouths yawn, or praying prayers, that carries no heart heaven-ward !

No ; well-weighed and weighty was every word He ever uttered ; His daily talk sprang of deep, earnest *purpose* ; His more public speeches were in demonstration of the Spirit and power—pointed, effective, *effectual*. " Never man spake like this man," had reference as much to His *manner* as His matter ; " The people were astonished at His doctrine," (or teaching,) not only because of its substance, but by reason of its *style*. " He taught them *as one having authority*," not the mere official authority of the scribes, who " sat in Moses' seat," and taught, but *did not* the law of God, but with the authority of one *conscious of being God's ambassador*, and of speaking the words of God to men. It was this realization of His mission, and holy faithfulness to it, that imparted such singular authority to his words, as well as his own divine right to be a lawgiver. (See Ps. xl. 9, 10 ; and John xvii. 8.) And therefore it is a tone that may and should in measure characterise His followers. We can trace it distinctly in the apostles ; why have we so often to mourn its absence in those who yet presume to act as " ambassadors for Christ ?" Is it that they *realise* not their mission, or is it that they *have* none from God, or is it that they are *unfaithful to it* ?

4. Note, again, the calm, self-possessed manner of Jesus Christ : observe it in almost any event of His life. Never was He hurried, excited, or confused ; unduly elated, or dejected ; undecided, perturbed, or afraid, never ! Sleeping amid the storm, He calmly rises at its crisis to allay the fears of others by stilling it ; surrounded by enemies, who tried to catch Him with crafty questions, and entangle Him in His talk, He cuts each Gordian knot, and sees their shame with silent pity, which has no shadow of exultation in it !

He was calm and collected enough at that climax of awful joy, which once occurred in the household of Jairus, with the gaze of marvelling eyes, and the thanks of bursting hearts showering down on Him to remember and provide for a little girl's hunger. " Give her to eat," said Jesus, in the midst of the happy tumult which caused even the mother to forget her child's requirements. He was calmly unselfishly at liberty, amid unutterable anguish of mind and body, to heed the words, and anticipate the wants of those in infinitely lesser trouble, as witness His words to the dying thief, to His mother, and to John !

Oh His incomparable calmness in John xi., and many another exciting scene ! Above all, in the " I have not a devil" of John x., in the " I am He" of Gethsemane, and the " It is finished" of Calvary !

5. Take one other characteristic of the many that present themselves in the manners of our Lord Jesus. A spontaneous unrestrained expression of holy inward emotion seems (from many a slight intimation) to have been habitual with Him.

His perfect truthfulness, which could brook no disguises,—and His spotless purity, which needed none,—His holy courage, which knew no false shame before sinners, all may have conspired to produce this. But how His disciples lack it ! Hypocrites will *feign* right feelings ; but those who have them are strangely prone to hide them ! Not so Jesus ! He was not too reserved to sigh, to weep, to look up to heaven, to look round about with anger, (on sin,) to groan *aloud* as well as in spirit, to *utter* ejaculatory prayers, to cry out in anguish, nor even to *confess* Himself forsaken of His God *before others*.

He did not deem it proper to confine

" The upward glancing of an eye,"

to times when

" None but God is near."

How often " the light of secret converse with the invisible" illumined His countenance ; and they who saw were " amazed." Did He veil this, lest He should be accused of hypocrisy ? Did He hide His joys and sorrows, because He was too proud to be sympathised with ? Ah no ! *He was holy and humble enough to be unreserved !*

Are you so, dear reader ? Or do you repress the smile of joy that would fain overspread your face, as you listen to some glorious exposition of the great salvation ? Do you check every outburst of holy aspiration or ardent affection and desire, and every expression of oft-felt self-condemnation shame ? Do you reserve every *heart-utterance* for the closet, or the ear of special intimacy ? Do you blush if others see unbidden tears rush to your eyes at some memory of Calvary, or some sense of sin ? And do you shrink, above all, from letting *other* hearts guess *your* heart's bitterness ? Oh, search and see whether there be a cause, and a good one for all this ! There may be *sometimes* : but nothing can justify it as a *habit*. A Christian whose inward life *accords not* with its outward expression, cannot surely be walking in " simplicity and godly sincerity !" Why be evermore quenching these slighter rays of the light of life in your soul ? You dare not put it under a bushel quite ; but you think, " Actions speak louder than words." True, but whose actions speak *so very loud* that the concurrent testimony of words and tones, of looks and gestures, of smiles and tears, should be superfluous ? They were not so in the case of Jesus—you will not say they are so in yours ! Perhaps the real truth is, that you feel some of your actions would contradict such testimony, and you want to avoid inconsistency. This is a confession that " the spirit is willing, but the flesh is weak"—a confession that God works in you " to will" more than you perform " of His good pleasure." You need not be ashamed of this ! Be ashamed of the inconsistency of course—bring your outward life up to the standard of the inward by all means—but do not pretend that the *inward* is on a level with the outward, *if it is not*. If it be hypocrisy to make an effort to appear *better* than we are, is it not also hypocrisy to make an effort to appear *worse ?* We would not advocate spiritual display ; but we do advocate the spiritual spontaneity and sincerity which we see in Jesus, and which we have seen in *some* of His followers, and never without feeling it to be singularly *helpful to others*.

There are some families and circles in which each individual perhaps is full of spiritual life, but where, owing mainly to this constant repression of spiritual emotions, the social cricle is cold and constrained, and the family intercourse is a stumbling-block in the way of joy in the Lord, rather than (as it should be) the sweetest help to it. And so in many a meeting, whether from the pressure of conventional regulations, or from the pride which makes it hard to be simple, this same unnatural restraint causes us to come together for the worse rather than for the better.

Now though the leaves of profession are worthless indeed, if unaccompanied by the fruit of practice, yet just as we may stunt or even kill a tree, by perpetually nipping off its leaves, so we may injure our own souls and the souls of others, by this studious avoidance of all profession. Is is not needful both to believe with the heart, *and confess with the mouth* the Lord Jesus ? If then the fire of divine love glow in your heart, dear reader, let all around feel the warmth ! If the living waters are springing up within, let passers-by be refreshed by their overflow ! If the incense of praise be ascending, though it be offered to God alone ; yet let the box be broken, and the house filled with the odour of the ointment !—

March 1867. F. F. G.

DOMESTIC OCCURRENCES.

MARRIAGES.

SPRY—DAVIDSON—April 25th, at Christ Church, Byculla, by the Rev. Charles Laing, M.A., Arthur Hume Spry, of the Bombay Civil Service, to Florence, only daughter of Audrew Fletcher Davidson, Esq., of Haddington, Scotland.

FERNANDES—FAULKNER—May 1st, at Surat, J. F. Fernandez, Esq., Assistant Revenue Commissioner N. D., to Mary Anne, daughter of the late A. Faulkner, Esq., of Bombay.—No Cards.

WATKINS—WALKER—May 1st, at Christ Church, Byculla, by the Rev. G. C. Revnell, Laurence Augustus Watkins, 2nd Deputy Registrar, High Court, Bombay, to Jane Catherine, eldest surviving daughter of William Walker, Esq., of Melbourne, Australia.

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